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## ANTHROPOLOGIC LITERATURE

*The Philippine Islands and their People. A Record of Personal Observation and Experience, with a Short Summary of the More Important Facts in the History of the Archipelago.* By DEAN C. WORCESTER, Assistant Professor of Zoölogy, University of Michigan. New York : The Macmillan Company. 1898. 8°, xix, 529 pp., 2 maps, ill.

While the greater part of this volume is a narrative of two expeditions through the Philippine islands, the first extending over eleven months and the second over more than two years, a considerable amount of valuable anthropologic material is scattered through the pages. The author is a well-known naturalist of the University of Michigan, and has done excellent work in ornithology and allied branches; and his training in accurate observation gives special value to his notes on the natives.

Besides the numerically trifling Caucasian population of the Philippines, there are certain Chinese settlements, and a considerable number of Chinese and a few Japanese resident in some of the cities; but by far the greater part of the population is native, representing more than eighty presumptively distinct tribes. These are grouped by Professor Worcester as Negrito, wild Malay, Mohammedan Malay or Moro, and civilized Malay. The Negritos, supposed to be true aborigines now nearly displaced by the Malay, exist in scattered remnants.

“They are a wretched, sickly race, of almost dwarfish stature. Their skins are black, their hair is curly, their features are coarse and repulsive. They practice agriculture little, if at all, living chiefly on the fruits and tubers which they find in the forest, and on the game which they bring down with their poisoned arrows. Mentally they stand at the bottom of the scale, and experience seems to have proved them incapable of civilization” (p. 438).

Certain tribes, *e. g.*, the Tagbanua, are considered to be hybrids produced by intermarriage between the Negrito and the Malay; while certain peoples are supposed to have descended from the Chinese invaders under Li ma Hong, who landed on Luzon about 1573. The Tagbanua are partly civilized, partly wild; the latter received special attention. Their houses are of palm and bamboo, commonly small and often

perched high on poles so as to be reached only by means of ladders. Their chiefship is nominally hereditary, though the will of the people is final ; trial by ordeal prevails ; theft is punished by fine or beating, and polygamy is forbidden ; wives are purchased from their fathers (indicating patriarchal rule) ; child marriage is common, and children may be betrothed before birth, while divorce is effected by a payment from the party desiring freedom ; among some of the tribe the marriage ceremony is highly elaborate ; the house of a decedent is torn down and his body buried in the forest, his utensils being broken over the grave ; while the corpse awaits burial the friends dread a flying monster, which is supposed to tear the thatch of houses and consume dead bodies within ; they imagine a future life for the good, located deep in the earth in seven stages, the death-giant taking the testimony from a louse on the body of the decedent as to whether he was good or bad, and, in the latter case, casting him into a fire to be completely annihilated ; the tide is ascribed to a gigantic crab, which lets the water into his hole when he comes out and forces it out again on his entry ; they tell that the monkey was once a lazy man at whom a companion threw a stick, which changed his shape and stuck into him in such a manner as to form his tail ; they have a syllabary with which they write on fresh joints of bamboo, in vertical columns. The Tagbanua of Busuanga have shamans who treat disease mystically ; in case of death the selection of a place of inhumation is imputed to the deceased—different places are named while the pallbearers lift the corpse, when, if it seems heavy, the place named is considered unsatisfactory, while if it seems light the place is supposed to be preferred ; the body may be carried a long distance and may either be buried in the earth or deposited in a cave, though it may be placed on a platform ; the property of the deceased is left at the place of sepulture ; there are subsequent ceremonies, including the chanting of an archaic song, and this one is sometimes repeated after the ensuing rice harvest.

The Mangyan of Mindoro, another little-known tribe, were observed with special care. The men wear breechclouts, while the married women wear a curious structure of braided rattan coiled about the waist and hips, to which a bark clout is attached, while the unmarried women wear a similar costume with the addition of a separate band of plantain peels about the thorax ; during the dry season they have no permanent habitations, but sleep in extemporized bowers of rattan or palm leaves, while in the rainy season they huddle on platforms of poles protected by rude roofs of rattan leaves. The Mangyan of the mountains are physically superior to those of the lowlands ; their noses are flat, their heads covered with abundant black hair, sometimes slightly curly, suggesting

admixture of Negrito blood ; the tallest of the men measure five feet one and a half inches, and the tallest of the women four feet ten inches ; the weapons are bows and poisoned arrows, while fish and small animals are trapped. The highlanders abandon the sick in fear, returning after the death to carry the body into the woods and protect it with a bit of fence and thatch. No evidence was found of belief in future life. They have an ordeal by fire for the detection of theft, while manslaughter within the tribe is punished by forfeiture of property ; polygyny prevails, while polyandry is forbidden ; children marry at eight years or older, the marriage being arranged by the elders. The lowland Mangyan are omnivorous, delighting in crocodile-meat, consuming carrion on occasion, and reveling in immense white grubs from the sago palm, taken alive and swallowed squirming ; yet they have a rather elaborate process of extracting sago starch for food. They also abandon the sick, but sometimes steal back ; if the patient is improved they succor him, but if death has occurred they flee, deserting the house with its contents, and closing paths leading to it. Afterward the relatives conceal themselves in the jungle and change their names. They place profound faith in fetishes, and evidently are controlled chiefly by fear of vague mythical potencies, though the author was unable to obtain definite ideas of their cheerless faith.

The Moro form the most conspicuous element of the Filipino population ; they comprise a number of tribes of varying characteristics. They profess Mohammedanism, but most of them retain savage traits, sometimes intensified by the curious fanaticism accompanying barbaric belief ; they furnish occasional examples of the culminating self-sacrifice of Mohammedan martyrdom in devotees who seek to buy eternal happiness by running amok and slaying Christians until they are themselves slain. Some of the Moro are head-hunters ; others set out on the death of a relative to kill the first person they meet as a sacrifice to the manes.

The civilized Malay, as a rule, are kindly and hospitable, tolerant of any but the harshest government, fairly honest and susceptible of industrial and social improvement, although of course without the vigorous physical, mental, and moral characteristics of the Caucasian.

Though not professedly a scientific book, the work is based on personal observation and was written by a scientific man, and is accordingly well worth the attention of students. It is handsomely printed, fairly illustrated by photomechanical reproductions, and artistically bound.

W J MCGEE.